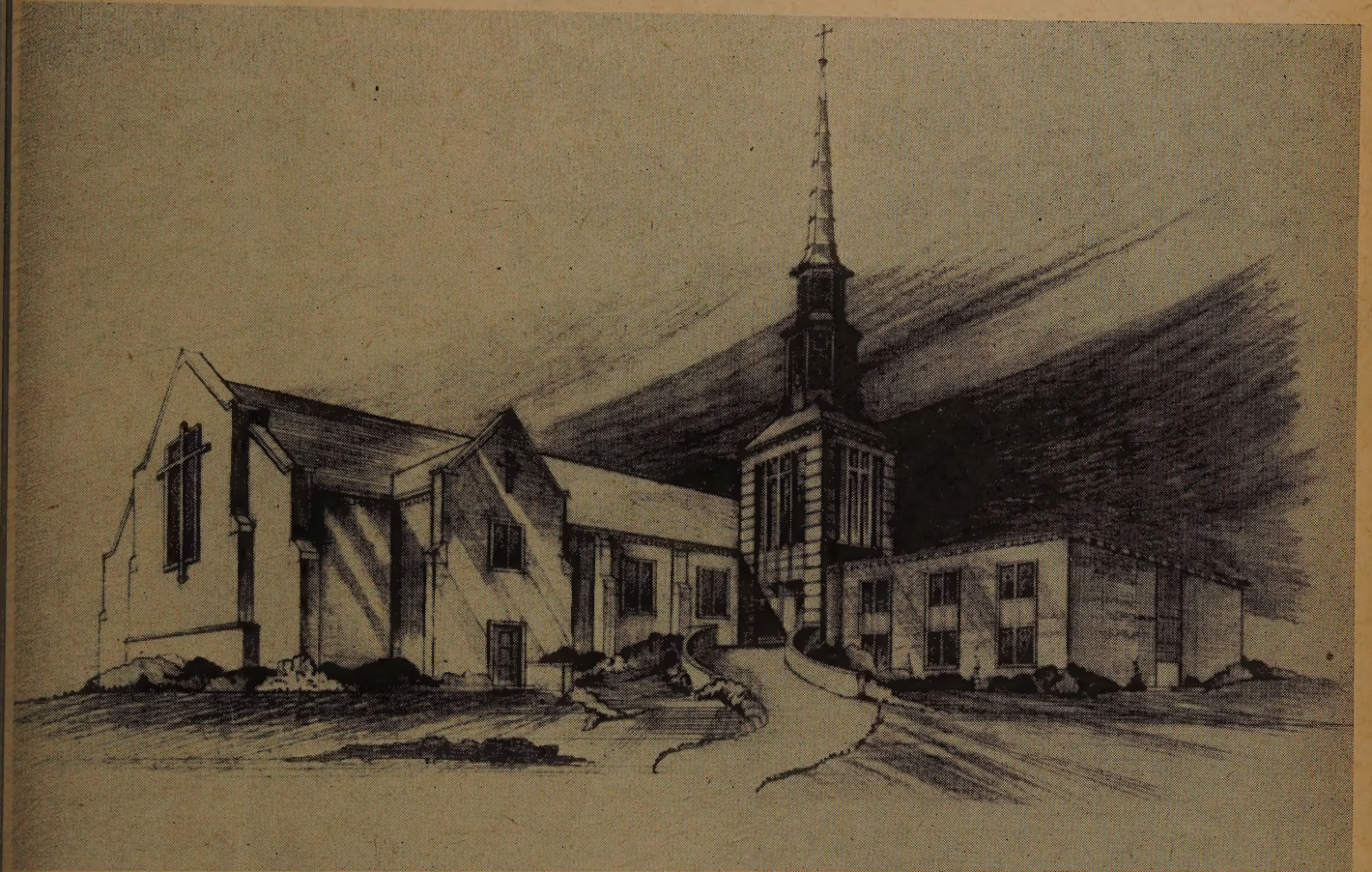


The ANSGAR LUTHERAN

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Number 22



OUR SAVIOUR'S AT LINCOLN, NEBRASKA, BUILDING AGAIN

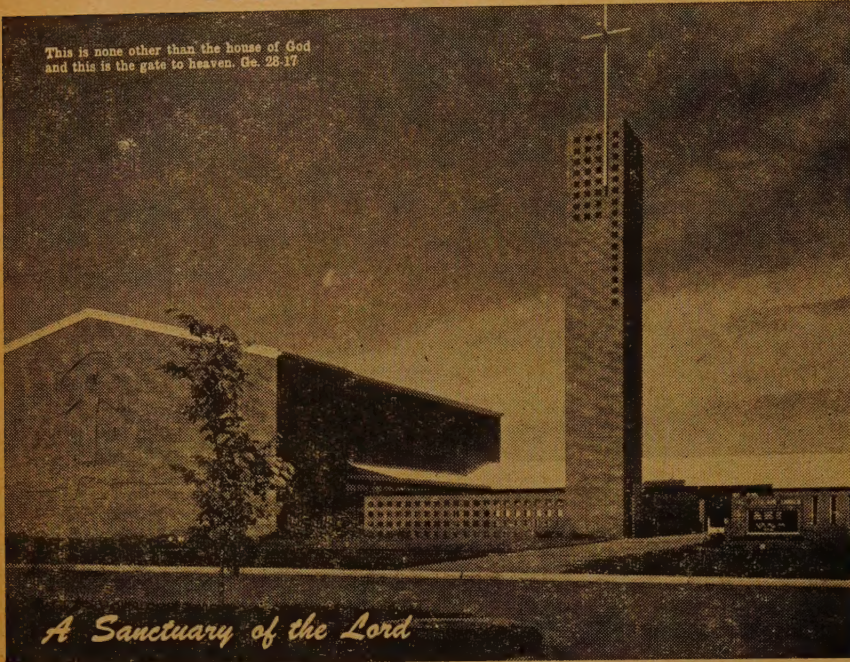
Only a few years ago our Lincoln congregation built a new church. Now they have started to build a new educational unit. Pastor James W. Olsen writes:

Construction has begun on a new Educational Building for Our Saviour's Lutheran Church of Lincoln, Nebraska. A Service of Groundbreaking was held on Sunday, May 4th, with the members of the Church Council and Building Committee, together with the Sunday School children taking part.

The building is being constructed east of the present church and extending south. The building will include 14 classrooms, youth room, lounge, office, pastor's study, Sunday School office, rest rooms, equipment room, future narthex, balcony, and kitchen. The building is 40' by 86' and will cost about \$70,000 furnished. It will be ready for occupancy about December 1st.

In the picture, the new Educational Building is to the right; the entrance of the present church will be remodeled at a later time as seen on the left. When this is done, the chancel will be moved to this end of the church with overflow seating extending into the new wing. The tower will also be added later. The congregation has just purchased a lot south of the present parsonage which for the time being will serve as a playground. Later, the parsonage may be moved to this lot to give room for future church expansion. The architects are Craig and Beers of Lincoln.

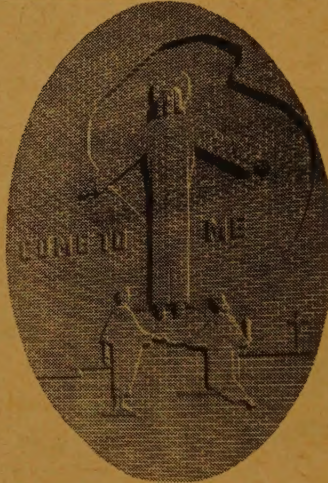
News and Notes



First Lutheran, Fremont, Nebr. Gets Architectural Award

The Kansas City Chapter of the American Institute of Architects has awarded First Lutheran Church, Fremont, Nebr., one of its four annual awards. One was given for the brick sculpture of the Inviting Christ. Architects were Donald R. Hollis and J. David Miller, Kansas City. The sculpture was done by Hermann A. Becker of Omaha.

The sculpture is shown in picture to the right.



The following missions of the United Evangelical Lutheran Church have received from the Mariane Johnson estate the approximate sum of \$24,303.93: Children's Homes, Jewish Mission, Pension Fund, and Santal Mission.

Requests of this kind are most helpful to the work of the church and we are grateful that our people continue to remember our mission task. May the Lord of the Church continue to guide us all to be faithful stewards of that which has been committed to our care.

William Larsen

Correction please! In our article on Statistical Summaries in Nr. 20, page 7, 3rd paragraph, a typographical error slipped by the proofreader's attention: We read: "We find that the average ratio in synod as reported is 62% confirmed out of 166 baptized members." Should be: 100 baptized members, of course. — P.C.J.

Oakland, Calif., Our Saviour's Lutheran Church, Pastor Sidney E. Jorgensen. The congregation of Our Saviour's Lutheran Church, Oakland, Calif. is happy to announce that at the Sunday morning service of April

20, Star Scout Leroy Locke received the Pro Deo et Patria Citation and Medal. Leroy's scoutmaster, assistant scoutmaster, scout advisors, and thirteen members of the troop were present at the service that morning.

Easton, Calif., Immanuel Lutheran Pastor O. V. Magnussen. April 20, a class of 6 were confirmed. There was adult baptism and confirmation May 4th. 11 in class, 6 of them were baptized.

On April 25 a dear friend and member of our congregation, Mrs. Margrethe Girtz, departed in peace from earth to heaven. During her 90 years she had seen many trials, but always steadfast in faith asking God's help. Mrs. Girtz suffered from rheumatoid fever of long duration. She was a widow in 1911 with 8 children. In 1912 the old father and mother came from Denmark to make their home with her. Her mother died from cancer, her father in 1919.

In 1924 she saw her son Joseph off as a missionary to Santal Inca. He is now pastor in Olivet, Inglewood, Calif.

During the depression she sought profitable work caring for the People's Home in Selma, but declining years compelled her to retire. After a short stay with her daughter in San Fernando, she was admitted as an occupant of the Home in Selma. These pleasant days were of short duration. She became in need of doctor and hospital care. Convalescing she stayed in Fred's home until it was necessary she stay in an invalid home.

She is survived by 8 children, 12 grandchildren and 18 great-grandchildren.

Pastor Magnussen used one of his favorite Bible verses, Rom. 8:1-2. Pastor Girtz also made a few remarks on this his mother's day of victory, admonishing to remember the commandment: "Honor thy father and thy mother" that it may be well with thee and thou mayest live long in the land.

May 7th funeral services were conducted by Pastor O. V. Magnussen. Pastor Sidney Jorgensen, Oakland, a former member of Immanuel, Rosardt Niels Petersen of Oakland, came from Kenmare, N. Dakota, Easton with his parents in 1910,

(Continued on Page 14)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
Spencer, Iowa
321 East 8th Street

Editorials and Comments

WE ARE WORRIED

It worries us that our present religious and cultural life seems satisfied with mere outward performance. It reminds us of commencement exercises where everything moves with clock-like precision. But this precision does not guarantee any great learning on the part of the instructors nor any great knowledge on the part of the students. It may be very deceiving. They may just play their part well outwardly.

Many of the difficult problems we face in congregational life are caused by a mere outward adherence. There is no deep inward commitment. True Christian faith infuses the soul with a holy life. The Christian is led by the Spirit of God. He is sensitive to that Spirit. This makes his life imbued with a holy sense of duty to God and to the world.

But where do we find this sense of duty? Does not the individual Christian generally think that his own views and his own opinions come first? Does he ask what is the true Christian attitude to the problems he faces?

Let us take an ordinary church council. We get so many bulletins and parish papers that we think we have a generally fair impression of the average church council in the synod. Here is a council member, he may be a deacon or a member of the trustees. He meets with the other members and the pastor once a month. The member is to have the interests of the church at heart. He is one of the leaders of God's church. But we ask in all sincerity if the discussions at the council meetings deal with other things than the outward affairs of the church? Do the discussions reflect a deep sense of devotion to God and to the church? Do the views expressed have a sense of the church's duty to the unchurched in the community? Most of the discussion is concerned with the outward affairs. We want that these should also be handled well. But we should be able to get above that. Perhaps we pastors have become victims too of this mechanical outwardness.

It has us worried.

We may also think of the programs of some of the organizations. Programs may be furnished as "helps" by the central organization. All the local group has to do is to assign certain parts to some members. The emphasis then is placed on how well the individual does the part. The content of the assignment and the personal conviction in the part may be overlooked. The whole program is judged by the performance of the members who take part. The information and inspiration intended may be lost, because the audience is only interested in the performance. Those taking part in the programs are naturally influenced by the standards set by the ordinary audience.

It has us worried.

We may also think of the tendency to improve the services, and make them more beautiful. This certainly is right. We believe that good liturgy well rendered will help the individual in his worship. But again we find so much outwardness in our attitude. We look upon the service merely from the esthetic point of view. We may not get the import at all of such an expression: Come, let us worship and bow down. The sense of the holy God is lost if we only think of the outward things. It worries us.

We think of the maturity of the church members. They should mature spiritually. That is, they should get a deeper sense of sin and the need of the grace of God. They

should grow in humility. Still they live by milk and not solid food.

It reminds us of the Letter to the Hebrews, 5:11-14. The writer says to his readers: "For though by this time you ought to be teachers, you need someone to teach you again the first principles of God's Word. You need milk, not solid food; for everyone who lives on milk is unskilled in the word of righteousness, for he is a child."

The child always thinks of himself first. He gets hurt so easily. Then he runs home and will not play. Or he starts to kick and fight.

This has us worried.

When we are asked to offer to the Lord, be it the regular weekly contribution, or be it so some special cause, do we give cheerfully because we have a chance to do something for God? Or do we simply give something because it is the thing to do, and therefore we just give to get by. We do not have our hearts and souls in our giving. We think of what others do, and we so seldom let our hearts dictate our actions when it comes to giving.

This has us worried.

So far we have only stated certain points to show what we think is the general attitude today, even though we are making constant outward progress. But this emphasis on the outward has a tendency to make all teachers and preachers moralizers. The living Christ is so easily lost in our moralizing.

We descend to the credo of Rotary and Kiwanis. We only get to touch on the surface of things. We are reminded of the sharp words of Arnold Toynbee who says: "To skate on the surface of spiritual life is an unhealthy and unhappy way of living, and spiritually 'emancipated' Western man has been living this superficial life ever since he discarded Christianity."

Are we too pessimistic? We shall be glad to hear from our readers.

TIME FOR PRAYER, NO!

Paul says pray without ceasing, but who has time for prayer today?

Luther spent several hours in prayer every day. Prayer and meditation make the soul strong, healthy and clean. But we are so frightfully busy that we have forgotten how to pray.

We feel certain that very few people really pray today. Of course, we ask for things, for success, for blessings. But are such petitions real prayers?

We have been reading a good deal in the O. T. prophets of late. They knew how to pray. When we read the Psalms and the Letters of Paul we also get glimpses of real prayer.

These men were alone with God. They meditated so much on the Word of God that they found themselves face to face with God. There they learned how to pray. Isaiah 6 is an example of that. True prayer is an encounter with God. We share our life, plans, joys and sorrows with him.

God is holy, just, infinite and almighty. Prayer means that I, a human being, talk with this almighty loving God!

But really, we do not need to talk to God in our day. We have everything we need. Of course, we want to make more progress, and we may ask God for assistance. But really we can fix it ourselves. We can find some new method or organize some new procedure. In the final analysis we don't need him. So we don't really pray.

Church News from here and there

TEACHER DONATES SERVICES AS MISSIONARY TO AFRICA

A California teacher has volunteered to serve at a Lutheran missionary school in northern Tanganyika, East Africa, next year.

Believed to be the first person from her community to donate her services to Lutheran mission work, she is Miss Aina Abrahamson of Bell, Calif., a teacher and librarian in the Long Beach Public School.

Miss Abrahamson will go to the Ashira Girls' School, located in the Kilimanjaro area of Tanganyika, where she will teach youngsters in the fifth to eighth grades. She will also serve on the faculty of the school's teacher training program.

Announcement of her assignment was made here by the Rev. Oscar R. Rolander secretary of the Department of World Missions Cooperation of the National Lutheran Council. The department administers U. S. funds sent to the school, which is conducted by the Lutheran Council of Northern Tanganyika.

He said Miss Abrahamson will pay her own travel expenses to and from Tanganyika and will receive only a stipend for board and room while working there.

Praising her offer of service as "unique and highly commendable," he added that "we hope her example will inspire other friends of missions to do likewise."

"All stand to benefit from her contributions," he said. "She will have gained invaluable experience, the work in Tanganyika will benefit from her services and on her return to the United States she will be an informed spokesman for the work of the church in Africa."

Miss Abrahamson, who will take leave of absence from the Long Beach School, has taught there for the past four years. Previously she taught English and mathematics at schools in Minnesota for eleven years and at Luther College, Wahoo, Nebraska, where she was in charge of the library and girls' physical education program for eight years. A member of the Augustana Lutheran Church, she is a graduate of Gustavus Adolphus College, St. Peter, Minn.

TO STUDY ROMAN CATHOLIC THEOLOGY

Distinguished Lutheran theologians from Europe and the United States will meet in Germany next fall to begin discussions on setting up an institute for the study of Roman Catholic theology.

The conference will be convened October 13-16, at a site to be an-

nounced, under auspices of the Lutheran World Federation. The organization's executive committee last year approved a request from the German National Committee for the Federation for a one-year study of the possibility of establishing a "Confessional Research Institute."

Chairman of the conference will be Bishop Hermann Dietzfelbinger, of the Evangelical Lutheran Church in Bavaria. Other members of the advisory group who will participate in the conference are Professor Peter Brunner, of the University of Heidelberg, Germany; Professor Kristen Skydsgaard, of The University of Copenhagen, Denmark, and director of the Ecumenical Institute of the Northern Countries; and Dr. Vilmos Vajta, director of the Federation's Department of Theology.

The conference is expected to submit recommendations for further steps in establishing the institute to the executive committee of the Federation which is scheduled to meet in Strasbourg, France, shortly afterwards.

A memorandum originally submitted by the German Committee requesting the study said that "the ecumenical task of the Lutheran Church as a church of 'catholicity'

lies especially in the field of discussion with the Roman Catholic Church for historical and theological development has placed the Lutheran Church in opposition to it."

It said Lutherans "would be guilty if we fail to give witness of truth in love. We cannot overlook the fact that many Catholic theologians in the Lutheran Church their essential partner for discussion and try to clarify their own theology by comparing it with that of Lutheranism. During the coming years discussions with the Roman Catholic Church should and must not be avoided."

A decision on whether or not an institute should be established probably be made by the LWF executive committee at its meeting, 26-30.

NEW BISHOP APPOINTED IN CHURCH OF DENMARK

The Rev. K. C. Holm has been appointed Bishop of the Diocese of Funen in the Lutheran Church of Denmark, succeeding Bishop H. Skjold, who had reached the age of retirement.

Bishop Holm, 43, is a representative of the Grundtvigian line within the Danish Church. Well known and respected in church circles, he is a member of the board of the Church's Council on Inter-Church Relations.

(Continued on Page 5)

The Wrestler

By S. T. Eward

REALISM, OPTIMISM AND FAITH

Once upon a time there was a man, so the story goes, who had been carefully indoctrinated in the school of optimism. He had been taught that no matter how dreadful appearances might be, he should remain optimistic. He was always to try to see the bright side and to concentrate on that. He was told to hold out hope regardless of what conditions might suggest.

This unflinching optimist, so the story continues, one day fell from a twenty-story building—from the twentieth story. To the realist or the pessimist this might seem like the end. But not to this man. He continued to practice his optimism. He was heard to say as he passed each of the stories in his descent "I'm alright so far." Here the story ends. What he said at the terminal of his twenty-story descent has not been reported. Probably there was nothing to report.

This character's attitude has some of the same brand which characterizes some of the wrestlers going in and out of the church doors of some of the UELC churches each week. They call it "faith." By that they mean that everything will work out according to God's will regardless of what they may do or try to do. Their view was expressed by a Dane a few years ago when someone suggested that they

should bring the gospel to the heathen in other lands. Said he, "If God will the heathens to be converted He will arrange for it." The same attitude represented by folks who say "believe" and who are certain everything will work out in the church even though they never strain a muscle or make a sacrifice. They just know that "it's all going to be just fine." This is a brand of "optimism" alien to the teaching of Jesus. Jesus made plain that He was expecting His followers to be responsible for doing some important things for Him. They were charged with witnessing and making disciples of all nations. He did not even suggest that this would be accomplished regardless of whether or not they worked for it. He more-than-hinted that the results would depend on how responsibly His disciples lived.

Any optimism about the fate of the world or the effectiveness of the gospel which is not rooted in acceptance of responsibility is unrealistic and "fake."

When the decision to place funds for missions on the synodical budget is faced, another even more important one will be there. Is less than a properly confirmed member for four missions for one year how we proceed to win the world for Christ?

PRESIDENT LARSEN REPORTS TO SYNOD

It is customary that the Synodical president reports to the synodical convention every year. In this report he gives us his view of the state of the church. This report will appear in the pre-convention reports and later in the synodical yearbook. Your editor was able to get the proofs of the report. It has 18 double pages. It is a very comprehensive report of the work of the synod.

It is a very sympathetic report. The most noteworthy is the place Dr. William Larsen gives to the work of the parish pastor. We believe that Dr. Larsen touches on an important point there. The work of the pastor becomes more and more complex in our mobile age.

Four new churches were dedicated the past year: St. Andrew Lutheran, E. Whittier, Calif.; Kingo Lutheran, Milwaukee, Wis.; Galilee Lutheran, Pewaukee, Wis.; and Trinity Lutheran, Norwalk, Calif.

The total baptized membership of U.E.L.C. is now 64,841.

Nine young men apply for ordination. Five pastors of other Lutheran bodies apply for membership in the synod. We shall present them and their pictures in the next issue.

The Home Mission work of the synod is reviewed. Dr. Larsen states that Dr. K. M. Matthiesen will serve as full time director of home missions after July 1st. He is pastor of Immanuel Lutheran Church, Minneapolis, Minn. He resigned from his charge. Several fields are under consideration.

The Foreign Mission work of the synod has two new points: Shall the foreign mission budget be placed on the synodical budget, or shall it be raised outside the synodical budget? A straw vote last year indicated that it should be placed on the synodical budget.

The other point is that the Board of Foreign Missions has decided to cooperate with the E.L.C. in a new mission to be established in Brazil. It has called Mr. Peter Mathiasen, who expects to be ordained at the convention.

Dr. Larsen speaks of Dana College. He is gratified because it is now fully accredited, and he sees the need for a constantly expanding program.

The president re-emphasizes the statement in The Ansgar Lutheran of April 7th. He would like the U.E.L.C. to raise the sum of \$250,000 over and above our budget the last three years of the synod. This is a forward phase in Higher Education.

A Short Summary by the Editor

The Rev. Lawrence Siersbeck has been named as a member of the permanent commission of the new hymnal.

Pastor C. A. Vammen has served 34 years as superintendent of the Oaks Mission. Pastor Vammen will continue to serve as missionary-at-large to the Indians in Oklahoma. Mr. Lloyd A. Osburn has been elected to succeed Pastor Vammen as school superintendent. Mr. Osburn has had 15 years of teaching experience, 13 of which were at Oaks. He is also a graduate of the Mission School at Oaks.

Dr. Larsen briefly reviews the work of the Synodical W.M.S. and the Luther League.

In the final pages Dr. Larsen reviews the work of the National Lutheran Council, the Lutheran World Federation and the World Council of Churches. These reviews indicate that a little synod has ties with the whole Christian church on earth.

The Joint Union Committee will place its resolutions before the convention. These resolutions will be final in one sense as far as our synod is concerned. When synod approves them it has voted to be dissolved in 1960 in order to merge with two other churches, the ALC and the ELC.

The budget for the new year will be \$488,949.00. If we add the proposed Forward Phase in Education it will be \$578,949.00.

In conclusion let it be stated that the synod has 17 pastors serving outside the synod, or in extra-synodical activities. Two teach at Bible Schools, three are at the Veteran Hospitals, eight serve at homes for the aged, one is in Lutheran Welfare, and two do Lutheran Student work.

Seven pastors serve as chaplains of the armed forces of the United States.

The growth of the synod the past year was that of 2,837 baptized members or 4.5 per cent.

The giving per confirmed member averaged \$79.97. With the gifts in the congregations that cannot be counted, we can safely say \$80.00 per confirmed member to all purposes. \$14.17 were for benevolent purposes.

As a final point let us say that this short summary is very inadequate. But the summary will be a help in understanding the work of the annual convention to be held in Blair, Neb. June 19-24.

CHURCH NEWS

(Continued from Page 4)

U. S. CRIME AT ALL-TIME HIGH

The crime rate in the United States set a new all-time record in 1957, J. Edgar Hoover, director of the Federal Bureau of Investigation, disclosed in Washington, D. C.

A total of 2,796,400 crimes were known to police in 1957, an increase of 9.1 percent over the previous record of the year before. Mr. Hoover said in the FBI's annual publication "Uniform Crime Reports."

Crime lessened in only one category—murder and manslaughter where a slight decrease of 0.7 percent was recorded. Nonetheless, 6,920 Americans met violent death during the

year. A total of 21,080 women and girls were raped, an increase of 3.8 percent. Aggravated assaults, which in most jurisdictions are classified as "assault with a deadly weapon" increased to more than 100,000.

More than half a million American homes and business places were burglarized. Almost 300,000 automobiles were stolen. Larcenies and petty thefts totaled in excess 1,700,000.

A total of \$479,000,000 was lost to robbers, burglars, and thieves but recoveries cut this loss to \$212,000,000 the FBI chief said.

A record number of 2,068,677 arrests were made by police in 1957, with one out of eight involving a juvenile 17 years of age or under.

Nearly one-third of all arrests involved young people under 25.

CONGREGATION PLEDGES \$255,249 FOR MISSIONS

Boston (RNS)—Members of Park Street church (Congregational) pledged \$255,249 for the support of its 121 missionaries in 50 countries at closing sessions of the church's 19th annual missionary conference here.

Exceeding last year's pledge by \$4,000, the amount raised to over \$2,750,000 the total given by the congregation for mission work since the first conference in 1940.

Sixty missionaries from 30 countries participated in the 10-day meeting which was attended by 4,000 per-

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The Washington Observer

By Gerhard Lenski

FOUR YEARS OF INTEGRATION

The Supreme Court's ruling that our public schools should be integrated has been in effect now for a four year period. These have been four years of argument, tension, strife. There have been those, believing in integration, trying hard to make it work. On the other hand, there has been a determined resistance to any and all changes it might bring. Four years in a nation's life is a short time in which to evaluate such a measure as integration. Still, after four years, it is good to pause, to look about at what has happened and to try to ascertain what might be in store.

For one thing, if reports are correct at all, integration is making slow headway in most places. In some 17 states and in the District of Columbia there are 3,000 biracial public school districts. Of these 760 are reported "integrated" and 2,240 not. In some of these districts only a token degree of integration has taken place with but a few colored moving in, the proportion of white and colored remaining substantially as it was.

Washington, D. C., is said to have had good "integration." The larger fact, however, is that once white schools are now becoming completely colored while the whites retreat to the suburbs and place their children in schools completely white. All this is done quietly and peacefully enough. But it would indicate that, while the law is recognized and accepted, the most of our white citizens are bent on finding a way to circumvent it or to make it applicable to others than themselves.

Recent reports say that 71% of Washington's schools are now colored and that in the lower elementary grades the present figure approaches 80%. After four years of integration we are told there is not a single public school racially integrated in Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana, all states with a good share of the population colored. From all this it would appear that something more than a law is necessary to solve the problem. What might that something be?

WHAT MIGHT THAT SOMETHING BE?

One of the troublesome things about the whole integration problem has been that we have had so many different answers, so many such poor answers. People who never faced the problem in real life, politicians and even preachers have been vocal in their pronouncements telling others what to do but seldom furnishing an appealing example of personal self-sacrifice that might make their answer intelligible and convincing.

In the light of the present impasse silence might seem to be discreet. Nevertheless, even at the risk of falling into the very fault just condemned, the following are offered as helpful suggestions:

(1) Let less emphasis be put on "integration" and more upon elevation, education, social and moral uplift. A part of the present tension arises from the fact that well-to-do whites are now expected to mingle with low-caste colored. Let greater effort be made to recognize this difficulty and to make the colored more acceptable socially and morally. Let better schools be provided (not necessarily integrated), better homes, better jobs, better opportunities for self-improvement. All this will help.

(2) Let our national leaders, our Judges in the Supreme Court, our Congressmen, our high officials throughout the land, all who represent and administer the law, put themselves on record in this matter. Let them send their children to integrated schools, dare to find their homes in the colored sections of the city, dare to demonstrate that they mean to honor the law which they are in honor bound to enforce. All this will really help.

(3) Let our colored neighbors, long oppressed and discriminated against, continue to try in all patience and self-control to prove themselves worthy of the privileges denied them. Our colored brethren need more leaders like Geo. W. Carver, Brooker T. Washington, Marian Anderson and Martin Luther King, Jr. Let them find and follow such leaders. All this will really help.

4. Let our eager-beaver integrationists realize that compulsion, though legally sustained, will not solve this intensely human problem. Let the dyed-in-the-wool segregationists also realize that civil disobedience is even less of a solution. Let both parties invoke other methods—better understanding, mutual helpfulness, self-sacrifice, Christian patience, forgiveness, forbearance. All this will help.

BISHOP DUN ON INTEGRATION

The Right Reverend Angus Dun has put the integration problem squarely before the 65,000 white members of the Episcopal Diocese of Washington: "Shall the churches watch their white membership dwindle . . . until there is no base of operating support and then sell out to the highest bidder or shall they seek to minister in the love of Christ and take the consequences?"

The good Bishop indicates that the "consequences" will be—a weakening, temporarily, at least, of the church's present program, financial stringency, departure from present methods and possible curtailment of many. He does not hesitate to state what he thinks should be done. The church should open its doors. It should welcome the colored as brethren. It should be ready—for Christ's sake—to take the "consequences." The answer to the Bishop's proposal has not been given. It will be awaited with interest as the colored tide comes in and the white recedes and the crisis becomes acute.

The Bishop, in his statement, has spoken for many of the Washington churches caught up in the integration problem. For the most part these white churches are not unwilling to receive the colored. But they are reluctant to exchange an established, ongoing program for one that they fear will be poorly supported and possibly radically different from their present one. The Roman Catholics, in one local parish taken over by the colored, have met the problem by an advance payment of funds from the church at large. Other large Protestant groups might sustain their present program the same way with subsidies from headquarters at the central treasury. But will they do this? Our Protestant groups believe in integration—but do they believe in it that strongly? Again the answer will be awaited with interest as the crisis becomes acute.

THE NEW SERVICE

LET US USE IT

By Paul Neve

Professor of Music

Dana College, Blair, Nebr.

The new Service Book and Hymnal which is now coming into many of our churches is going to have far-reaching effect in the years to come. Congregations are going to experience an enrichment of the worship service through the use of the new settings of the Service, however not without first experiencing some difficulties during the learning process.

Careful attention should be given to the proper orientation of the new settings of the Service because habits which become established will remain with congregations for many years to come. Pastors, choir directors and organists should become conversant with the styles of the musical settings before teaching others how they should be rendered. Aids are available and should be used when there is any doubt. Tape recordings have been made available to those who wish to have them. Long play recordings of the Service will be made available in about two months according to present information. The recordings should be a must for every congregation.

The First Setting of the Service

Congregations that have been using the Common Service should be in position to adapt themselves to the first setting of the Service without too much difficulty. There are some changes but the changes for the most part are not extreme. The basis for most of the musical settings of this Service is Anglican Chant.

Since most of the musical settings are in speech-rhythm, the best way to approach the various parts of the Service is to learn to read the responses as a group. Special attention should be given to the proper placement of accents. In the responses set in speech-rhythm, note values must only be a suggestion. The important thing is to get a congregation to experience the tempo they assume when they read together. This should be the normal tempo for the responses which are set to music in speech-rhythm. Most congregations do have a tendency to sing too slowly. A service which moves along without being rushed can be a worshipful experience.

All of the first setting is in speech-rhythm with the exception of the musical settings for the Kyrie, the Alleluia, Christ hath humbled Himself, and the Freylinghausen Offertory. The settings of the Sanctus and the Agnus Dei in the Communion Service also are not in speech-rhythm.

A word of explanation might also be given about the first Kyrie setting. In the early church, the Kyrie, (Lord, have mercy), was a response to prayers and petitions which were offered. This setting of the Kyrie follows this custom, and thus gives much more meaning to this part of the Service.

It must be said that the organist has a great responsibility in assisting a congregation in the singing of speech-rhythm responses. The organists must be thoroughly acquainted with the many musical responses and must be capable of playing them without being tied down to note-reading. Since the rhythm of speech is the guiding factor, the organist by all means must be so free from note reading that the center of attention is put on the words. This is quite an art and demands considerable practice.

For those congregations that have had no experience in the use of speech-rhythm, it must be said that the learning process will most likely be a tedious process. There are rewards, however. After the responses are learned, they are easy to sing and do make a beautiful musical setting for the Service. We live in an age in which more stress is being placed on music in our school systems. The younger generation should be encouraged to give their full assistance in the introduction of the new Service Book and Hymnal.

The Second Setting

The Hymnal committee has recognized that there is room for more than one musical setting of the Service. We will all worship with the same Service but there is opportunity for differences in musical taste. There are many fine things that can be said about both of the settings which are included in the Service Book and Hymnal. Many congregations I am certain will learn to use both settings.

One will note that most of the musical responses of the second setting are adapted from plainsong melodies. Plainsong has a glorious tradition in the early Church. It was the music of the Church from about the fourth century until about the fourteenth century. Plainsong has a certain churchly atmosphere, for it is one style of music which the secular world has never borrowed.

Congregations that have been using the order of worship of the United Evangelical Lutheran Synod will find the transition to the second setting easier than to the first setting. The plainsong melodies are not hard to learn. Most people can learn to like them in a short time. These melodies also make the Service more unified. The musical style is much the same throughout the entire Service, which is a commendable feature.

The responses should be sung in unison. Much as we may like to hear part singing, these plainsong melodies are designed for unison singing. This should also invite a good participation from a congregation in singing the Service.

The musical responses should be rendered in a rather free manner, and not with too much concern for strict adherence to note values. A certain amount of freedom of expression is good if it is not carried to the extreme.

Several ways might be suggested as to how best to introduce the new Service. If a congregation has a choir which is quite active, this group should be charged with the responsibility of thoroughly preparing the Service for several weeks before it is introduced to the congregation.

In congregations that do not have a choir that can lead the congregation in this task, I think it would be well to have a practice session or two prior to the time set for the formal introduction of the Service. These practice sessions might be carried on at the meetings during the week of the various organizations of the church. Congregations can also seek the assistance of competent people to come in to introduce the Service, if this becomes necessary.

It will take some patience and forbearance to adapt ourselves to many of the changes but in due time, I am certain, we will experience the rich rewards which will be ours.

Monday Morning Musings

By a UELC Pastor

Yesterday's sermon was interesting, if not exactly compelling. The hymns were well-chosen for their bearing on the subject, well-played, and singable. There was, all in all, plenty for me to think about and apply on myself in the hour I spent in my church.

In front of me a whole row of the junior confirmands wearied their way through the hour. They were not noisy—just inattentive and bored like I was when I was their age. I couldn't help wondering if we have taught them what they should do in church—how to discipline their minds to follow a service. And then I got to wondering about all of us.

We come into church sometimes, rushed from more or less unavoidable last-minute preparations, plop ourselves into the pew, draw a deep breath, and in effect say to God, "Well, here I am at last. Now keep me interested." If our voices are not of solo quality, too many of us hardly bother to open our hymn books, though someone has spent a lot of time to get just the right hymns to provide a punch line for the sermon. Isn't it so? We read the announcements in the bulletins, and promptly forget them. Our whole attitude seems to be, "Sunday is a day of rest and I'm resting." And so we're bored.

The fallacy here is that worship is not rest—it's work! it **MUST** be work to do us any good. The body and the mind and the heart all have to combine to get and keep what we should have out of each "divine worship." I'm no Episcopalian, but I have to admire the discipline of their members. They never seem to forget for an instant that they are in the presence of God. I know you can kneel for prayers and genuflect with no thought of the meaning, but I sometimes think we insult God by our careless attitude in His house. He is a holy Righteous God, Ruler of the universe, and we sit chewing gum and writing notes to each other in His presence. Or we plan next week's work or where we are going this afternoon or "admire" the new sack dresses!

Right now when we are planning Daily Vacation Bible Schools and Bible Camps might be an appropriate time to think of teaching our children the attitudes of worship. Let us remind them that **GOD IS IN HIS HOLY TEMPLE: LET ALL THE EARTH KEEP SILENCE BEFORE HIM!**

(Continued on Page 13)

"It Pays to Increase Spiritual Word Power"

Editor, The Ansgar Lutheran

Sir:

I believe that all preaching should be simple and direct. It should be intelligible to young and old, and also to persons without any formal education.

On the other hand, it saddens me when a person who has been a church member for, say 25 years, tells me that he doesn't know what the word **atonement** means. If he doesn't know the meaning, he ought to know it. Then there are such words as justification, sanctification, grace, edification, Law, Gospel, etc. Granting that these words may seem formidable to a pre-confirmation child whose parents are not active in church, any Lutheran of adult years who has been going to church faithfully and interestedly ought to know what these important terms mean. And here let me remind those who love a sort of homespun religion and who are always saying that we need no theology but only the Bible—let me remind them that all of the words mentioned above are taken directly from the Bible.

I am not saying that these words should necessarily be used often in sermonizing, at least not without explanation. There will always be people in the congregation who do not know the meanings, and I suppose it would be too much to expect people to take the small trouble of looking them up in a dictionary. So the necessity of explaining when such words are used is beyond argument today. But would it not be more desirable if the pastors could use some of those words with confidence that all regular church-goers know exactly what they mean? How rich a word, for example, is **atonement**.

What I am plugging for here is that pastors should teach their people to be more than theological illiterates. As I emphasized above, Christians who have had long and intense relations with the church ought to know what our most basic theological terms mean, simply because this knowledge would enrich their lives in God.

Another example: The meaning of the word **justification** might very well reveal to a man that it is God who justifies—God who saves by the life and death of His Son, Jesus Christ. To have a fuller knowledge of this word can do nothing but enrich the soul.

A third example we might use: The **attributes** of God. First, what is an attribute? Second, what are the attributes we ascribe to God? Now, if a Christian knows that an attribute is a quality inherent in a person or thing, and knows, moreover, that God's attributes are holiness, immutability, love, omnipotence, omniscience, omnipresence, and spirit; and if the person knows the meaning of each attribute, he is much the richer spiritually, for he will then know ever so much more about the God in whom we can take refuge and who is our "very present help in trouble."

Ever so many more examples could be given, but suffice to say that I have known and heard preachers from sects which give their clergy practically no formal education and whose preachers know less theology and less about the deeper Biblical meanings than most Lutheran laymen; but still these uneducated preachers know the meaning of the Biblical terms of which Lutheran laymen are often ignorant. How much deeper could be the Lutheran Layman's assurance and life if he could without difficulty define more of the words which in one instant can say more to the man who knows their meaning than an entire mediocre sermon.

Perhaps my thoughts on this subject can be boiled down to this: Let's make our people reach high. As they study to learn the meaning of Biblical words and theological terms, their lives in God will be enriched, their assurance of salvation made stronger, and their motives for Christian endeavor deepened.

Yours,
Scrip Sundry

KANSAS CITY SCOUTS



Mr. and Mrs. F. G. Clark and Kathleen Clark
The God and Community Award



Mr. and Mrs. R. J. Harris and Michael Harris
Pro Deo Et Patria Award



Mr. and Mrs. David Henry and Gail Henry
The God and Community Award



THE WEEK AT DANA

your midcontinent college

Forty-eight Dana students received the bachelor degree at Commencement Ceremonies last Sunday. Of the graduating class, 19 received the Bachelor of Arts degree, 21 received the Bachelor of Science in Education degree, 7 received the Bachelor of Science in Business Administration degree, and one received the Bachelor of Science.

The graduates are:

Name	Major	Home Town
Andersen, James L.	History	Royal, Iowa
Appel, Ingvert	Phys. Ed.	Emmetsburg, Iowa
Baron, Patricia	So. Service	Atlantic, Iowa
Bidstrup, David	Math, B. Ad.	Racine, Wis.
Burgess, Brian	So. Science	La Puente, Calif.
Christensen, Alice	History	Laurel, Nebr.
Coffey, Jean	English	Blair, Nebr.
Coffey, Joan	English	Blair, Nebr.
Cole, C. Lynn	Psychology	Yorba Linda, Calif.
Ericksen, Audrey	Phys. Ed.	Glenville, Minn.
Foss, Arnold	Bus. Ad.	Exira, Iowa
Hagberg, Nellie F. Mrs.	So. Science	Atlantic, Iowa
Hansen, Don	Phys. Ed.	Ruskin, Nebr.
Hansen, Franklin	Bus. Ad.	Wash. Island, Wis.
Hess, David	Math	Racine, Wis.
Himmler, V. Wm. Jr.	Bus. Ad.	Austin, Minn.
Jacoby, Eugene	Bus. Ad.	Minneapolis, Minn.
Jensen, Dale	So. Service	Co. Bluffs, Iowa
Jensen, Milton	Phys. Ed.	Hutchinson, Minn.
Kaldahl, Paul	Biology	Oaks, Oklahoma
Klug, John	English	Green, Bay, Wis.
Landbo, E. Harry	Bus. Ad.	Chicago, Ill.
Larsen, David	Chem, Math	Chicago, Ill.
Larson, Robert	Math	Blair, Nebr.
Meyer, Margaret	Humanities	Blue Island, Ill.
Morton, D'Arlene	Bus. Ad.	Lodi, Calif.
Nielsen, Janet	So. Service	Blair, Nebr.
Olson, Marvyn	Math	Bradgate, Iowa.
Ostergaard, Robert	Bus. Ad.	Coulter, Iowa
Paulsen, Marlene	English	Blair, Nebr.
Pedersen, Raymon	Economics	Harlan, Iowa
Petersen, Carlene	Psychology	Eugene, Oregon
Petersen, Delores	Economics	Parsons, Kansas
Pfankuch, Paul	Psychology	Compton, Calif.
Philby, Jan	His., P. Ed.	Omaha, Nebr.
Quick, Malcolm	Phys. Ed.	Tekamah, Nebr.
Quist, Darvid	Bus. Ad.	Blair, Nebr.
Rasmussen, James	So. Service	Calgary, Canada
Rogers, Melvin	Eng. P. Ed.	Craig, Nebr.
Schultz, Dorothy Mrs.	Eng. His.	Kansas City, Kan.
Sick, Melvin	Gen. Science	Shelby, Iowa
Siersbeck, Beverly	Biology	Indianapolis, Ind.
Smith, Peter	English	Portland, Maine
Spong, Duane	Bus. Ad.	Milltown, Wis.
Vammen, James	History	Penn Yan, N. Y.
Barry, Marguerite Mrs.	Education	Blair, Nebr.
Bennett, Joyce Mrs.	Education	Iowa City, Iowa
Reeh, Teresa Mrs.	History	Blair, Nebr.

THE LUTHER LEAGUE

John W. Nielsen, Editor

PARISH EVANGELISM TEAMS BEGIN WORK THIS WEEK

By George J. Robertson

MIDWEST TEAM



Frances Felps

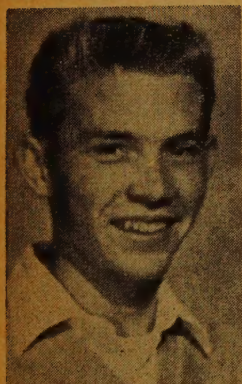


Helen Olson



Patricia Petersen

WEST COAST TEAM



Bruce Borgie



Gen Hager



Mary Heian



Bodil Pedersen

The young people pictured above have volunteered to serve their Lord in the Parish Evangelism Program of our Luther League this summer.

They will do area canvassing, parish visitation, Luther League work, and Bible Camp counseling.

The Midwest Team will canvass Arlington and Davey, Nebraska and Ft. Morgan, Colorado for the Nebraska District of our Church. They will serve in Storm Lake and Exira, Iowa and in Detroit, Michigan. Their Bible Camp counselling will take them to the Wisconsin District Junior Camp near Waupaca, Wisconsin and to Estes Park, Colorado.

The West Coast Team will work for Grace Lutheran in Fresno, Ebenezer Lutheran in Reedley, and for St. Paul's Lutheran of Lynwood, California. The team will spend three successive weeks as counsellors at Camp

Seeley Lutheran Bible Camp in the mountains near San Bernardino, California.

Bruce Borgie, Frances Felps and Gen Hager are from The California Lutheran Bible School at Los Angeles. Pastor Edwin Petrusson has been instrumental in securing these volunteers for us.

Mary Heian is from St. Olaf College, Northfield, Minnesota, Helen Olson and Bodil Pedersen are from her College, Decorah, Iowa. We are indebted to Young People's Luther League of the E.L.C. for recommending two of these young ladies to us and for contributing a large portion of their travel expenses.

Miss Bodil Pedersen came from Norway to study at Luther College. She speaks English fluently, and will make a unique contribution to the work of the West Coast Team.

Miss Patricia Petersen is from Minden, Nebraska. She is the daughter of Pastor and Mrs. Immanuel Petersen. She has been teaching for three years, and plans to return to Dana next fall to continue work toward her degree. Her brother, Noel, served on our 1957 Parish Evangelism team.

We enlist your prayers for the blessing of God on the work these devoted young Christians will do this summer and for His protection in their extensive travels. We send them forth with the prayer that many souls may be won for Christ, that Christians may be encouraged and strengthened, and that God may be glorified through their witness.

The Lord Raised Up Judges

By John W. Nielsen

Remember Samson's wedding that didn't take place and all the complications that arose in connection with it? Well, those complications continue in our study this week.

After Samson had avenged himself upon the Philistines by killing a great number of them, he took refuge in the cleft of the rock of Etam. The Philistines were not ones to let this latest injury inflicted upon them go unpunished. They gathered their forces and marched against Judah. The people of Judah quaked before the anticipated attack. Rather than be slain, they negotiated with the Philistines. They discovered that if they could deliver Samson to his enemies they would escape. So 1,000 of them went to the rock of Etam in an attempt to capture and deliver him. Their large numbers and extensive preparations were unnecessary, however, for Samson agreed to go with them if they but promised not to touch him themselves. Jubilantly the Philistines rushed forward to claim their bound foe. But at the same instant the Spirit of the Lord came upon Samson, he broke his bonds, seized a jawbone of an ass, and slaughtered 1,000 of the bewildered and confused Philistines. Almost intoxicated by his strength and success, Samson sang:

"With the jawbone of an ass,
heaps upon heaps,
With the jawbone of an ass
have I slain a thousand men."

Plagued by thirst after his strenuous activity, Samson turned to God who supplied him with water from a split rock.

Samson next went to Gaza where he became involved with a harlot and seemed to be easy prey for the Philistines who were determined to kill him at dawn. At midnight, however, Samson made his departure from the city carrying with him the city gates and planting them on the hill of Hebron.

YOUTH OFFICE BULLETIN BOARD

Reservations for the Synodical Luther League Banquet must be in the hands of Miss Grace Hansen, 704 Nebraska Street, Blair, Nebr., by June 10th. Registrations must be accompanied by \$1.50 for each person registered.

The Banquet will be held Sunday, June 22, 6:30 P.M. at First Lutheran Church, Blair, Nebraska.

The Rev. David Brown, Acting Youth Director of the E.L.C., will be our guest speaker. Special music will be a part of the program too. So be sure to get your reservations in before June 10th.

The last events of Samson's life are those in connection with Delilah. Samson loved this Philistine woman, but again his foolishness in love was to cost him dearly for Delilah loved her people more than she loved Samson. Again and again she begged to know the secret of his strength that she might betray him. And again and again he put her off saying that if he were bound with seven fresh bowstrings, or if he were tied with new ropes, or if his seven locks were woven into the web of the loom, he would lose his strength. Each false answer was tried in clear indication that Delilah could not be trusted. Yet her constant begging, her petty sulking, her frequent tears finally prevailed and Samson told her the truth. He was a Nazarite before God. A razor had never touched his head. With the breaking of this vow, his strength would depart. Confident that this time she knew his secret, Delilah summoned the Philistines who while he slept shaved his head. Now when he was awakened he was powerless. He had violated his oath.

The Philistines put out Samson's eyes and used him as a beast of burden and as an attraction at their celebrations. But God had not forgotten him. He allowed Samson to vindicate himself and his God in his death by pulling down the temple of Dagon killing more enemies in his death than he had during his life.

REMEMBER YOUR DISTRICT BIBLE CAMP AND LEADERSHIP TRAINING SCHOOL!

BY THE FIRESIDE

COURAGE

By Grenville Kleiser

Press on; Though mists obscure
The steep and rugged way,
And clouds of doubt beset,
Soon dawns the brighter day.

Keep on! Though hours be long,
And days deep-fraught with woe,
Let patience have her perfect work,
And vanquish every foe.

Hope on! Though all seems lost
And storms beat high,
Have faith! Be still and know
That God is nigh.

THE CHURCH

"Although I have scattered them
among the countries, yet will I be
to them as a little sanctuary in the
countries where they shall come"
(Ezek. 11:16).

One of the Finnish believers in a
Russian concentration camp received
in a package from home a little bread
and some fruit. The first thing he
thought was that it would be possible
now to celebrate the Lord's Supper.
One of the Christians, also a prisoner,
thought it impossible, "The guards
will certainly interfere." "But it is
all arranged," said the Finnish believer.
"I have already crushed the juice in
a mug and the crusts will serve for
the bread. The Russians if they see
us will think we are drinking tea."
The table was but a dirty plank, and
the participants were all in rags, yet,
said the captives, "We realized the
presence of Christ."

"O Lord, where'er Thy people meet,
There they behold Thy mercy seat:
Where'er they seek Thee, Thou art
found,
And ev'ry place is hallowed ground."

Suitor: "Please marry me, Margaret."

Actress: "I'll marry you on one
condition. You've got to let me con-
tinue with my career."

"Let you? I'm depending on it!"

"So you're the young man with
both feet on the ground, eh?" said
the prospective father-in-law. "What
do you do for a living?"

"I take orders from a man with
both feet on the desk."

LOST . . . A BOY

Not kidnapped by bandits and hid-
den in a cave to weep and starve
and raise a nation to frenzied search-
ing. Were that the case, one hundred
thousand men would rise to the res-
cue, if need be. Unfortunately, the los-
ing of this lad is without dramatic
excitement, though very sad and very
real.

The fact is, his father lost him.
Being too busy to sit with him at
the fireside and answer his trivial
questions during the years when fath-
ers are the only great heroes of the
boys, he let go his hold.

Yes, his mother lost him. Being
much engrossed in her teas, dinners,
and club programs, she let the maid
hear the boy say his prayers, and
thus her grip slipped and the boy
was lost to his home.

Aye, the Church lost him. Being
so much occupied with sermons for
the wise and elderly who pay the
bills, and having good care for dig-
nity, the minister and elders were
unmindful of the human feelings of
the boy in the pew and made no pro-
vision in sermon or song or manly
sport for his boyishness. And so the
Church and many sad-hearted par-
ents are now looking earnestly for
the lost boy.

—Selected

BABY SHOES

By Mary Holmes

Often tiny baby feet,
Tired from their play,
Kick off scuffed-up little shoes
At the close of day.
And often tired mothers
Find them lying there,
And over them send up to God
This fervent, whispered prayer:
"God, guide his every footstep
In paths where Thou hast stood;
God, make him brave; God, make
him strong;
And please, God, make him good!"
And every man must walk a path,
And every man must choose;
. . . But some forget their mother's
prayers
Over their baby shoes.

The War Cry

A young woman who had three
small children received a gift of a
play pen from her uncle and aunt.
They were flabbergasted when they
received this note from their niece:
"Thank you so much for the pen.
It is a perfect godsend. I sit in it
every afternoon and read, and the
children can't get near me."

CHILD OF THE AGE

His mind's a flying saucery,
His room's a satelloid.
His words are from a glossary
An Einstein would avoid.

He's quite adept in rocketry.
He knows the names of stars.
He's forsworn Davy Crockett
To plan a trip to Mars.

He boldly deals in distancy.
Fine spacemanship's his mark,
With just one inconsistency—
He's frightened of the dark.

—Mary Margaret Milbrath in
The Wall Street Journal

THE BIBLE

All that Homer had to say has been
told in twenty modern languages.

All that Shakespeare wrote has
been translated into forty languages.

All that Tolstoy declared to the
world has found expression in six
languages.

Bunyan's PILGRIM'S PROGRESS
speaks today in 118 different lan-
guages.

But the Bible, in whole or in part,
is today translated into more than
1,000 different languages and dialects.

It has weathered all the storms
of hate.

It has withstood all the thunder-
bolts of wrath.

It has triumphed over the edicts
of tyranny.

It has endured all the anathemas
of infidelity.

It has conquered all the gnawing
teeth of time.

It has outlived, outlived, outlived,
ed, outloved, outreached, outranked,
and outblessed all other books.

—Selected

The maid had just answered the
door bell.

"It was two ladies," the girl ex-
plained to her mistress, "and I said
that you were not at home."

"And what did they say?"

"One said to the other, 'Well, Friday's
not such an unlucky day, after all!'"

MONDAY MORNING MUSINGS

(Continued from Page 8)

Pray as you enter the pew—pray for yourself that your ears may be open to hear what is for you, and pray for the pastor and the congregation.

Open the hymn book and sing with the voice God gave you, Maybe it isn't much of a voice, but it is yours only to use.

Open your book to the order of service and follow, using your mind to understand what you can of it.

Keep your attitude of body respectful throughout.

Try to follow the sermon and get what is for you. You might write a few thoughts on your bulletin, if using a pencil comes easy for you. Or underline in the text, if you have your own hymn book. At least, find

something to thank God for, something to work on in your own life, something to pray for.

During communion when the time grows long, pray for each group as they come forward, by name, if you can. Everyone has problems and worries—everybody fights something and needs your prayer. Then read or learn a hymn stanza. Or tell yourself again the stories depicted in altar painting and windows. In a word, keep your mind on God's house, His Word, and His presence.

When the service is over, take time to speak to two or three people outside your regular friends or relatives. Particularly older people are often lonely, and a friendly greeting may brighten a weary day.

Work? Sure, it's work; it is supposed to be. Nothing good comes easy. You have gone to the bother of getting your body to church—you might as well help your soul grow a little!

CHURCH NEWS

(Continued from Page 5)

sons. Dr. Harold J. Ockenga is pastor of the church.

Earlier, C. A. Pitts of Toronto, Canada, president of a construction firm, told the conference that "the only solution to present-day world problems is the prime objective of Christian missions to carry the Gospel to all nations and men."

Dr. L. E. Maxwell described the work of the Prairie Bible Institute, Three Hills, Alberta, Canada, of which he is principal. Students from all over the world are included in its enrollment of 1,300, he said. Over 1,000 graduates of the school since its founding in 1922 have become missionaries, among them Dr. Maxwell's five children.

Dr. Sidney N. Correll of Dayton, O., director of United World Missions, described hospital work in Kenieba, French Sudan.

Park Street church's first missionaries went to Hawaii in 1819.

THE 62ND ANNUAL CONVENTION

The 62nd Annual Convention of the United Evangelical Lutheran Church will be held at Blair, Nebraska, upon invitation from First Lutheran Church (H. C. Jorgensen, Pastor), June 19-24. The opening services will begin Thursday evening, June 19, at 7:30 p.m. The convention will continue through Tuesday noon.

All congregations are urged to send delegates, one delegate for each fifty members (twenty-one years or over) or major fraction thereof. Delegates will please have credential blanks filled out, bring to the convention and present to the Credentials Committee.

Among most important items on the agenda will be the final vote on merger with the ALC and ELC.

All matters which require convention action should be in the hands of the Church Council by June 1st.

The Pre-Convention Reports are available through the pastors of the congregations. We urge all, both pastors and congregations, to give prayerful consideration to all the reports. May God grant His blessing upon our 62nd Annual Convention!

William Larsen, President
Lawrence Siersbeck, Secretary

CONVENTION INVITATION

First Lutheran Church, Blair, Nebraska, extends a cordial invitation to pastors, delegates, and visitors to attend the 62nd Annual Synodical Convention to be held here June 19 to 24, 1958.

Pastor Harold C. Jorgensen
The Church Council

REGISTRATION
62nd ANNUAL U.E.L.C. CONVENTION
FIRST LUTHERAN CHURCH
BLAIR, NEBRASKA

Name
Address
Couple Man Woman Name of children
..... Age of children
Will arrive (date) (time)
I desire transportation to Convention Headquarters from the bus
Train (Omaha) or air (Omaha)
I desire lodging
I desire motel reservations for Thurs. Fri. Sat.
Sun. Mon. Tues.
I will take care of my own lodging
I am a pastor delegate guest
Church I represent

Phone numbers for Convention Headquarters, 3820, and 3224
Please fill out this blank and send to:
Miss Grace Hansen, 704 West Nebraska Street, Blair, Nebraska

Registration fee is \$2.00 for pastors and delegates and \$1.00 for visitors. The money may be sent with your reservation. Reservations must be in NOT LATER THAN JUNE 10, 1958.

Arrangements are being made to serve noon and evening meals in First Lutheran Church Dining Room. A meal ticket covering all these meals with the exception of the Saturday night WMS banquet may be purchased for \$9.00. Tickets for the W.M.S. Banquet will be \$2.00. Individual tickets for all other meals, when available, will be \$1.00 for lunch and \$1.50 for dinners.

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year Lutheran World Action
TOTAL Synodical*	12653.45	960.91	1201.60
Budget (LWA 1958)			52644
Previously acknowledged May 17, 1958			10499
Petaluma, Calif., Mr. and Mrs. Carl Lind in memory of Mr. Reinhard Petersen, Oakland	5.00		
Chicago, Ill., Golgotha Luth. Church from Mrs. Anna B. Jersild, LaGrange, Ill., for Pension Fund \$45, LWA \$5	50.00	45.00	
Elk Horn, Ia., Elk Horn Luth. Church from Mr. and Mrs. Edwin Larsen for Foreign Missions (where most needed)	5.00	(F) 5.00	
Falmouth, Me., Emmaus Luth. Church in memory of Mr. A. Iver Poulsen for Home Missions	10.00	10.00	
Morgan, Minn., Bethany Luth. Church from Mrs. Mary Simonsen in memory of her son, Selden S. Simonsen, for Foreign Missions	1000.00	(F) 1000.00	
Eugene, Ore., Emmaus Luth. Church for Synodical Quota	125.00	125.00	
Fresno, Calif., Pacific District	600.00		600.00
Brush, Colo., 11 Saints Church, Eben-Ezer	63.64		63.64
Chicago, Ill., Atonement Luth. Church	400.00	400.00	
Dubuque, Ia., Anonymous	20.00	Su. 20.00	
Cedar Falls, Ia., Nazareth Luth. S. S., for Japan Mission \$20; South America Mission \$20	40.00	40.00	
Cedar Falls, Ia., Nazareth Luth. Church	534.00		534.00
Northfield, Minn., St. Peter's Luth. Ladies Aid in memory of Mr. J. P. Jacobsen \$3 and in memory of Mr. Knute Kaarevik \$3	6.00		
Flaxton, N. Dak., United Luth. Church. Given by Rev. and Mrs. Virgil R. Anderson in memory of Mrs. Art Nelson, Newell, Ia., for School Fund	2.00	2.00	
Kenmare, N. Dak., Nazareth Luth. Church, Synodical quota	1137.34	1137.34	
Luverne, N. Dak., Luverne Luth. Church	45.49		45.49
Milwaukee, Wis., King's Ev. Luth. Church, Synodical quota	250.00	250.00	
Atlantic, Ia., St. Paul's Couples Club	41.10	Ja. 41.10	
Cedar Falls, Ia., Nazareth Luth. Church given by Mr. Paul Johnson in memory of his wife. For Home Missions \$100 and Foreign Missions \$100	200.00	100.00	100.00
Greenville, Mich., St. Paul's Ev. Luth. Church in memory of Paul Schroeder for Home Missions \$5 and in memory of Bertha Marie Jensen for Japan Mission \$5	10.00	5.00	5.00
Greenville, Mich., St. Paul's Ev. Luth. Church to Home Mission in memory of Paul Schroeder from Friends	6.00	6.00	
To Japan Mission in memory of Bertha Marie Jensen from Friends	5.00		5.00
To Home Mission in memory of Mr. and Mrs. Martin H. Holmes from Mr. and Mrs. Glenn Lavender	10.00	10.00	
Farwell, Nebr., Farwell Luth. Church in memory of Henry Platek for Home Mission from Pastor and Mrs. Jeppesen \$1; Mr. and Mrs. Louie Klanecky \$1; Mr. and Mrs. Harry Brengelman \$1; Mrs. Fred Hankins \$1; Miss Hattie Wichman \$1; Mrs. Carrie Wichman \$1; Mrs. Ed Zanitka \$1; Mr. and Mrs. Minor Nielsen \$1; Mrs. Anna Dethlefs \$1; Mr. and Mrs. James Olson \$1; Mrs. Mary Nowicki, Ashton, \$1	11.00	11.00	
Kenmare, N. Dak., Trinity Luth. Church from Mrs. L. Larsen	5.00		
Racine, Wis., Our Savior's Luth. Church WMS in memory of Mrs. Ernest Lockhart for Foreign Missions	5.00		5.00
TOTAL	17240.02	3062.25	3022.70

NOTE: Contribution from Pastor and Mrs. C. E. Jensen for School Fund in memory of H. P. Hansen previously reported as \$5.00 should have been \$15.00.

Received with thanks.

Blair, Nebraska, May 24, 1958.

P. V. Hansen, Treas.

NEWS NOTES

(Continued from page 2)

family becoming members of Immanuel congregation at that time. In 1912 he was married to Dagmar Petersen. They were both active in the work of the church, teaching Sunday school for many years. They moved to Oakland in 1929, transferring to Our Saviour's Luth. He died May 4th in Castro Valley at the age of 66.

The Wisconsin W.M.S. held its Northern Circuit meeting at Our Savior's Lutheran Church at Neenah, Wisconsin, on April 20, 1958.

Mrs. Bruce Litner, president of Our Savior's Ladies Aid, gave a welcome, and read from 1st Corinthians. A greeting from Missionary Helen Margaret Jacobsen was read.

The choir sang "Come, Soothing Death" and "Oh Rejoice, Ye Christians, Loudly."

Pastor Edward Wilde of Green Bay was the speaker. He was formerly a Russian schoolteacher and he gave a very vivid account of his life in Russia and of his escape to this country.

A fellowship supper was served in the church dining room.

TALC CHURCHES MAY PERMIT CHANGES IN UNION DOCUMENTS

Procedure for handling possible last-minute proposals to amend the constitution and by-laws of "The American Lutheran Church" has been devised by the negotiators of the three-way merger scheduled in 1961.

A special resolution, aimed at taking care of any changes in the union documents, was prepared here by the Joint Union Committee of the Evangelical, American and United Evangelical Lutheran Churches.

By its action, the 27-member committee departed from its previous stand that all union resolutions must be approved "in identical form" this year's conventions of the united Churches. Otherwise, it was feared the timetable for merger might be disrupted. Adoption of the special resolution by the conventions is expected to eliminate any possibility of delaying the union.

At the same time, the JUC reiterated its hope that the constitution and by-laws of The ALC will be accepted without change by the conventions of the three church bodies.

The ELC will hold its biennial 23rd general convention at Minneapolis June 18-25; the UELC its 62nd annual convention at Blair, Nebr., June 19-22 and the ALC its 15th biennial convention at San Antonio, Texas, Oct.

15. For the ELC and ALC, it will be their last regular conventions.

Under the special resolution, the Joint Union Committee would be authorized to receive from any of the conventions any proposals for amending the constitution or by-laws of the new Church.

Each such proposal, however, must be adopted by a two-thirds vote of the convention, and must also be approved by a similar majority of the union committee. It would then be submitted to the constituting convention of The ALC for consideration after the recommended constitution and by-laws have been adopted.

As the constituting convention would then be operating under the constitution of the new Church, amendments to it would require a two-thirds vote of the 1,000 delegates, followed by referral to the 19 districts. Amendment of the by-laws would require a majority vote of the delegates. At its two-day meeting here, the Joint Union Committee made a slight revision in the dates for the constituting convention of the new Church. It will be held in Minneapolis over a three-day period, Friday through Sunday, April 22-24, 1960. The preceding three or four days will be devoted to the closing conventions of the merging Churches.

The constituting convention was originally planned as a four-day event, April 24-27, but it was felt by the committee that it would be more fitting to close the uniting session with worship services of praise and thanksgiving on Sunday.

Operation of The American Lutheran Church will begin on Jan. 1, 1961. With more than two million members, it will be the third largest Lutheran body in America, ranking behind the United Lutheran Church and the Lutheran Church—Missouri Synod.

STEPS TAKEN TO PRESERVE UNITING LUTHERAN GROUPS

Steps to establish skeletal organizations to preserve the corporate identities of the Evangelical, American and United Evangelical Lutheran Churches were taken by their Joint Union Committee at a two-day meeting in Minneapolis, Minn., May 15-16. Toward this end, on recommendation of its committee on legal counsel, the 27-member JUC approved a series of resolutions that will be submitted to the final conventions of the uniting Churches. The constituting convention of The ALC will be held April 22-25, 1960, with the three bodies meeting separately during the preceding three days.

The conventions will be asked to amend present constitutions by adopting an abbreviated constitution that will be identical in form for all three

Churches. It will enable them to receive bequests and transact any other necessary business in the years following the establishment of The ALC.

Each of the bodies will elect a president, vice president, secretary and five trustees, who will serve for ten years. This will be the period between conventions of the separate bodies, to be held at the time of the general (biennial) convention of The ALC.

The officers will be authorized to convey to the new Church all property, real and personal, acquired by the uniting Churches after The ALC begins to function on Jan. 1, 1961.

Cottages for rent on a beautiful beach just purchased by the Okoboji Lutheran Bible Camp. For further information write to D. A. Thomsen, Mgr., Lutheran Camp, Milford, Iowa, R.R. #2.

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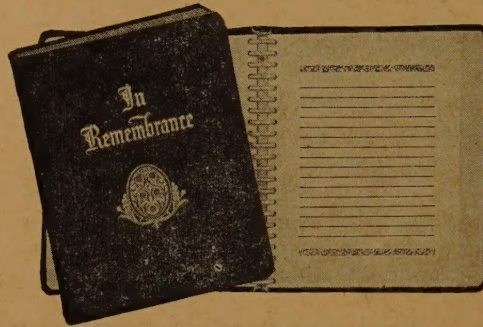
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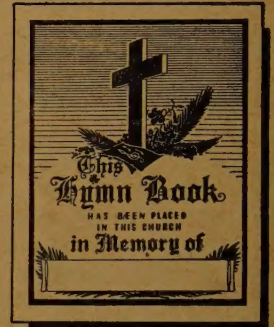
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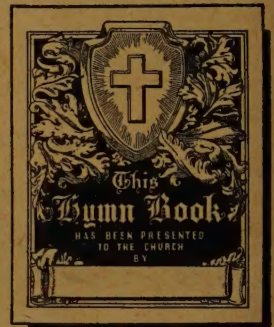
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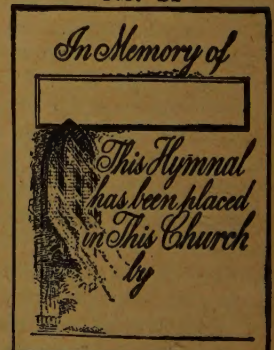
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